

The Extent to which the Salvatorian Charism is Evident in Salvatorian College

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Abstract

This dissertation is written in the context of Catholic Education. It focuses upon the religious Society, The Society of the Divine Saviour, established by Fr Francis Mary of the Cross Jordan in 1881, and the extent to which the charism of the order is evident in the Salvatorian College originally established by the order in 1926. The dissertation explores a short history of the Society and the unique charism that defines the order. The literature review engages in a critical retrieval of the charism, explores relevant leadership and sacramental perspectives and analyses the concept of collaborative ministry. The study uses a combination of interviews and documentary analysis to investigate to what extent the original charism inspires and informs the leadership of Salvatorian College and how evident it is in the life of the College. The research involves the Head Teacher and school Chaplain.

Various challenges that may affect the promotion of the charism were discussed including an increase in the number of pupils who are not Catholic, admissions policy, a secularist agenda of both central and local government, recruitment of staff who may not have a Catholic faith or non-practising Catholics.

The final chapter concentrates on the conclusions that can be drawn from the research and a number of recommendations are given for the Salvatorian College to preserve and maintain the history, heritage, charism and key values of the Society of the Divine Saviour that inspired its foundation. The recommendations given point to the responsibility of the order and school leadership to support teachers so that they can embrace and maintain the charism by giving them a good understanding of it.

‘....Therefore the spirit and aims of each founder should be faithfully accepted and retained, as indeed should each institute’s sound traditions, for all of these constitute the patrimony of an institute.’

(Perfectae Caritatis: 2b)

Although this is a small scale study, rooted in a specific time and place it is hoped that it may also be relevant and useful for other Salvatorian schools and colleges throughout the world.

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Ponder Paulinus Ngilangwa, SDS (September, 2015)

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CHAPTER ONE

1. INTRODUCTION

1.1 Aims and objectives

In this dissertation I will endeavour to investigate the extent to which Salvatorian charism is maintained in Salvatorian College, a school established by Salvatorians in 1926. I will also recommend improvements to ensure that Salvatorian charism is continued. In order to achieve this aim the following objectives are identified:

- To determine what makes the Salvatorians unique as a religious order. This will involve an exploration of the short history of the order and the distinctive values of the order.
- To define charism and the Salvatorian Charism.
- To carry out an interview with the Head Teacher and school chaplain, on how they understand the Salvatorian charism and how it is maintained in the college.
- To explore the knowledge and understanding of the charism of the Salvatorians understood by staff and pupils and to determine to what extent these are perceived to be evident at Salvatorian College.
- To investigate to what degree the college leadership is inspired by this charism.
- To assess the prayer life (mass and liturgy), pastoral care, works of charity and moral life of the school

- To examine in a review of the literature the challenges in maintaining the distinctive charism in Salvatorian College.
- To identify if there any Salvatorian customs that are not continued.
- To evaluate if there is any difference between the times when Salvatorians were working in the school and now when the school is staffed completely by lay people.
- To provide recommendations for Salvatorian College based on the research.

1.2 Rationale

This research is very important to me because I would like to find out if Salvatorian charism is maintained after the school is staffed completely by lay leaders and lay teachers. Salvatorian priests and brothers have been teaching and administering the school for many years before they left their role to lay staff as the number of members has declined in the British province and other European and American provinces. It is not only in our order but almost all religious orders suffer a decline in the presence of religious in their schools and colleges. This alarming situation was first recognised in an official Vatican document in 1977:

‘Some problems arise from the fact that certain Religious Institutes, founded for the school apostolate, have subsequently abandoned school work because of social or political changes and have involved themselves in other activities. In some cases they have given up their schools as a result of their efforts to adapt their lives and mission to the recommendations of the Second Vatican Council and to the spirit of their original foundation. (75). It is necessary, however, to re-assess certain arguments adopted against the teaching apostolate. Some would say they have chosen a "more direct" apostolate (38), forgetting the excellence and the apostolic value of educational work in the school (39). Others would appeal to the greater importance of individual over

community involvement, of personal over institutional work. The advantages, however, of a community apostolate in the educational field are self-evident.’

(The Catholic School; 1977: 74-75)

The school is run by lay teachers for many years now and some staff members are not Catholics. Therefore I want to find out if lay staff still maintain Salvatorian charism. The school has been led by the following head teachers: Fr Cuthbert Smith SDS (1926-1937), Fr Xavier Howard (1937-1947), Fr Thomas Hennessey (1947-1961), Fr. Dominic Crilly SDS (1961-1981), Mr John Montgomery (1981-1987), Mr Kelvin Wehrle (1987-1999), Mr Andrew Graham (1999-2012), and Mr Paul Kassapian (2012-present). (Salvatorian College, 2015: Online)

The school has all lay staff but it remains under the trusteeship of the Salvatorians, whose provincial office is located down the road from the school and the Provincial of the Salvatorians serves as Vice Chair of Governors.

I have been asking myself for a long time if the school is still maintaining the Salvatorian charism or not. It is from this question that I developed interest to do this small research. As a member of the order I think it is important that the charism and heritage of the order are preserved and maintained in our college. Also I believe that the presence of some of our members working in the college will have an impact on the life and leadership of the college. Some of the members who used to work in the school told me that they have noticed a slight shift in students’ understanding and awareness of our charism. They also remarked that the presence of members of our order is important because it helps the transmission of the Salvatorian charism to pass throughout the community in many ways. They do, however, appreciate much

the effort done by the current leadership team to preserve the values and ethos of the Salvatorians. There are many positive plans in the college with the aim of ensuring that the charism is evident even without the active presence of Salvatorian members.

I am concerned, however, in determining to what degree the staff and pupils understand and continue the mission of Fr. Francis Jordan. During my time as a student at a Consolata Fathers school back home in Tanzania, the values of Blessed Joseph Allamano were firmly implanted, and I still remember the history, life and vision of Blessed Joseph Allamano the founder of the Consolata Fathers order. I would like to find out whether the staff and pupils at Salvatorian College have similar understanding of our founder Fr. Francis Jordan.

Some schools have a good reputation for excellence in all areas of school life in maintaining the distinctive charism of their founders. For example, I have found out that Loreto College has a good reputation for maintaining the distinctive charism of the founder of the order, Mary Ward. The college advertised on their website about Loreto establishments:

‘You will know of course that Holy Cross has been identified as Outstanding right across the board in inspection after inspection by Ofsted. Again, we are talking of a proven track record and huge experience, not a recent development. We have been in the top ten colleges nationally for A Level results for many years, and the Oxbridge, medical, scientific, performing and supporting achievements of our students are well known. This is why we have historically been the first choice of students who are aiming high in life. We were founded by the Daughters of the Cross of Liège, to be a place where faith is respected and encouraged, and Christian values fostered. The sisters also wanted it to be a deeply human place, where people would find understanding and friendship, and lots of support for those with particular needs.’

(Holy Cross, 2015: Online)

1.3 School description

Salvatorian College was founded in September 1926 by the Society of the Divine Saviour- the Salvatorians. It was first started as grammar school with thirteen boys and Fr. Cuthbert Smith as the first Head teacher. Shortly after, a preparatory (prep) department for boys aged 8 to 11 was opened as the number of boys grew. Under the tripartite system it achieved voluntary aided grammar school status in 1961. The prep department was closed that same year. With the closure of the tripartite system and Harrow LEA implementing the three tier system, in 1979 the sixth form was closed. (Salvatorian College, 2015: Online) The college become a comprehensive school for boys aged 12 to 16, although the entry age later become 11 when the Local Authority returned to the two-tier system in line with other London boroughs.

The school is committed to promoting the mission of Father Francis Jordan, the founder of the Salvatorian order: ‘to bring all people to a knowledge and love of God and of Jesus Christ whom he sent’ (John 17:3). The Salvatorian College through its mission statements aspires to:

- To build up a strong Christ centred community helping the individual on his/her faith journey.
- To assist every individual in realising his/her full potential spiritually, academically, physically and socially.
- To strengthen the bonds between home, parish and school providing preparation and commitment for the pupil’s entry into the wider world.

The school's mission statement describes the heart of what the school believe in and encourages pupils in all that they do. School constantly remind pupils of the values and principles that they share as a community. The social, moral, spiritual and cultural development of all pupils is nurtured through prayer life, everyday actions and words. The community of Salvatorian College has a local, national and international component, where pupils and staff are concerned in supporting various different Catholic charities and other organisations to help the poor and disadvantaged in different parts of the world.

Salvatarian College is a flourishing school that raises the individual. It takes an all-inclusive approach in developing the person. The school identifies its history and tradition, which are celebrated with pupils and staff through assemblies, liturgies and the mass. The mission and vision of Salvatorian College is to create an environment in which all members will experience a deeply thought faith, a commitment to Christian values and a sense of belonging. It is in this climate that pupils attain excellent academic results and fulfil their potential as learners. The distinctive nature of the school is based on strong foundations and the established traditions of the Catholic Church and its commitment to education for all. (Salvatorian College, 2015: Online)

The school has 5 forms of entry. It is a boys' school, aged between 11 and 16. The school has 760 pupils. In September 2012 it became a Catholic Academy. (*Salvatorian College*, 4th September, 2012.) The college was a grant-maintained school until the scheme was eliminated and it changed to a voluntary aided school. In 2012, the school became an academy. The school's motto is *Deo Duce* (God is my

leader). Pupils identify themselves with I am salvo: Inspire, Achieve, Motivate – Success, Ambition, Leadership, Vision, Opportunity. (Salvatorian College, 2015: Online)

1.4 Methodology

I am going to interview the head teacher and the school chaplain on what they understand about the Salvatorian Charism and how they transmit that charism in the daily life of the school. I will make use of the discourse analysis method. In addition I propose to engage in documentary analysis of relevant sources including Section 48 reports, the College development plan and other materials relating to the College's mission.

1.5 Summary

Many schools and colleges founded by religious orders have faced transition from religious order member's leadership to lay. With fewer numbers joining religious orders, in particular women's religious orders, their presence in schools is becoming a thing of the past. Some of the students studying in Catholic schools don't have any experience of the presence of religious in their schools. For the Salvatorian College it has been no less than twenty years when the last priest worked there. They only meet Salvatorian priests during Mass and other liturgical ceremonies. Like other religious orders, Salvatorians used to get a lot of vocations from this school but for many years now no one has joined. Does the absence of Salvatorian members or religious in schools cause the decrease in vocations?

It is my expectation that this paper will offer useful recommendations for Salvatorian College, and other Catholic schools and colleges facing the declining presence of their religious order that will enable them to return the ethos and charism of their founders. By doing so to develop plans to make sure that the values that once inspired the men and women who founded the school to continue to be the guiding vision for the good of the young people they serve today.

Basically, I will survey through the literature review the short history of Salvatorian society, charism, mission, Spirituality and Identity. Also I am going to study some school materials like diocesan reports, school mission statement, school documents, policies, Salvatorian materials, with some interviews. I will define keys terms ‘charism’ and ‘Salvatorian charism’ within the context of the literature review. I will also briefly explore the current challenges facing the Salvatorian College and other Catholic schools founded by religious orders in maintaining ethos and charism of their founders.

CHAPTER TWO

2. Literature

2.1 Introduction

This chapter will, with reference to a broad range of literature, examine the meaning of the term ‘charism’, review the Salvatorian charism, the Catholic understanding of leadership, collaborative ministry and challenges to the maintaining of the Salvatorian Charism. The section will also introduce the Society of the Divine Saviour (Salvatorians) identity, mission and spirituality and how these influenced the followers of Fr. Francis Jordan to respond to Salvatorian Charism, to make all people know the one true God and Jesus Christ whom he has sent.

2.2 Charism

Before presenting the Salvatorian charism, it is necessary first to clarify what is meaning of the term ‘charism.’ The Greek word *charisma* has its root *charis* meaning grace or favour and the suffix *ma* meaning a result of. So *charisma* means: a work of grace. The Catholic Encyclopaedia defines charism as ‘any good gift that flows from God’s benevolent love unto man.’ (New Advent: 2011: Online) In this sense, the term is quite broad; it can refer to any grace from God, even for example, the gift of redemption and eternal life that is offered by God to all.

According to the Oxford English Dictionary, the religious usage of charisma refers more specifically to, ‘a divinely conferred power or talent’ (2003:290) While the Dictionary of Biblical Theology (1969; 55) denotes that ‘in the New Testament, the word does not always have a technical sense. It can denote all the gifts of God, which

He bestows without changing His mind, especially this gift of grace, which come to us through Christ and opens out into eternal life.’ John Lydon (2009) claims that in the context of the specific use of the term ‘charism’ in the late modernity, references are almost entirely cited from the work of Max Weber or translations of his work by others. The term is defined as a ‘gift or power of leadership or authority’ to which is added: ‘hence the capacity to inspire devotion or enthusiasm’.

But in order to understand fully the Christian understanding of charism it is necessary to refer to the New Testament. Charism is a concept found particularly in the writings of St. Paul. Paul views charism as a supernatural gift, bestowed on an individual or a group by God for the service of human kind and for the up building of the church. St. Paul believes that every believer by virtue of his or her baptism is given the grace to share in the life of Christ. Paul reminds Christians that these gifts are both universal in the Christian experience and yet also that they are unique; ‘everyone has his proper gift (charism) from God.’ (1Corinthians 7:7) Each is given a special gift in order that his or her baptismal grace can be realised. As he says in 1Corinthians 12:4-7: ‘There are many different gifts but it is always the same spirit; there are many different ways of serving but it is always the same Lord. There are many different forms of activity but in everybody it is the same God who works in them all.’

He further lists the charisms in Ephesians 4:11-12 and Romans 12:6-8. St. Peter also says that charism should be put to use for we are ‘good managers of the varied graces of God.’ John Lydon asserts that:

‘In connecting gifts and Spirit and recognising their interrelation with service and work, Paul is, firstly, reiterating the point that since all gifts have a common origin they should serve a common purpose. Secondly, Paul is asserting that the common purpose is the promotion of solidarity among believers since Spirit is the principle of community, reflected in Paul’s final greeting to the people of Corinth, namely, ‘fellowship of the Holy Spirit be with you.’

(Lydon; 2009:245)

Charism in a narrow sense, however, refers to extraordinary gifts that not all Christians can expect to receive, such as prophecy, the working of miracles and specific leadership. The use of such charisms was commented upon in the Second Vatican council:

‘Extra ordinary gifts are not be sought after, nor are the fruits of apostolic labour to be presumptuously expected from their use; but judgement as to their genuinely and proper use belongs to those who are appointed leaders in the Church, to whose special competence it belongs, not indeed to extinguish the Spirit, but to test all things and hold fast to that which is good.’

(*Lumen Gentium*: 12)

Therefore charism is characterised by service or ministry and should be used to build up the body of Christ as opposed to being used for selfish purposes. Charism has further meaning, however; this is in the context of religious orders. Charism is taken to denote the particular spiritual orientation of an order and the distinctive characteristics of their mission. Essentially it derives from the charism given to the individual founding members of a religious community, which then is called to live the Gospel in a specific way. The charism given to the founder by the Holy Spirit characterises the religious community and its mission in the world. It is the role of the Church to approve this charism and to ensure that the order remains faithful to it.

Antonio Romano (1994) in his book *The Charism of the Founders* can assist us to define charism in terms of religious orders:

‘Religious life is charismatic action. It is a gift of the Spirit. It is the appearance of a Gospel vitality, incarnated in men and women down the years, and one which stays with the Church in the same way as inheritance is passed down and which is, in return, incarnated in those who live again the experience of their founder.

(Romano, A; 1994:13)

It was Pope Paul VI who first used the term ‘charism’ in relation to religious life (*Evangelica Testificatio*) and Pope John Paul II termed ‘collective charism’ that relate to religious institutes whereby the distinctive mark of the founder continues to influence all members who, in their turn, receiving new gifts and charisms individually and as a community. (*L’Osservatore Romano*, 5.10.04:11) As Pope John Paul concludes, this charism is collective. Even if in the beginning it was first given to the founder, it is then conferred on all those who are called to belong to that particular order. Furthermore, a collective charism of a congregation is regarded as a living gift that will be continually renewed and adapted to the needs of the Church in different time and places. This reflects the notion of charismatic circularity whereby a charism ‘returns in a sort of way to where it was born, but without repeating itself. In this way, the consecrated life itself is renewed, in listening and the interpretation of the signs of the times and in the creative fidelity of its origins.’ (*Congregation for Catholic Education*; 2002:13)

2.3 The Society of the Divine Saviour(Salvatorians)

Let me first introduce who are the Salvatorin Fathers and Brothers before I present the Salvatorian charism. The Society of the Divine Saviour, popularly known as the Salvatorians, is an international religious congregation of priests and brothers in the Catholic Church, founded in Rome, December 8, 1881 by Father Francis Mary of the Cross Jordan. (Berward Meisterjahn, *In the Shadow of the Cross*, 1994) The main purpose of the society of the Divine Saviour is to bring people everywhere to a greater knowledge and love of our Divine Saviour. This means that the society is an international missionary order in the very broader sense. As the rule of the society (1882) states below that:

‘The purpose of the society is to strengthen, to defend and to spread the Catholic faith everywhere in so far as this is committed to it by Divine providence. Therefore by exercising this ecclesiastical teaching function in word and writing, it intends to achieve the end that all people might know more and more the one true God and Him whom He sent, Jesus Christ and that they might live holy lives and save their souls.’

(*Salvatorian Constitution and Directory*, 2015:1)

The Salvatorians’ mother house is in Rome, near St. Peter’s Square, and in a special chapel there is the tomb of the founder Father Francis Jordan. There are about 1,200 Salvatorian Fathers and Brothers worldwide. Father Francis Jordan also founded the congregation of sisters and lay community, altogether known as Salvatorian Family. The Salvatorian family consists of the members of the society of the Divine Saviour, the Congregation of the Sisters of the Divine Saviour and the international Community of the Divine Saviour (popularly known as the ‘Lay Salvatorians’). It has an international character and works within the community of the Roman

Catholic Church. (Father Antoni Kielbasa, *The Formation and Growth of Jordan's Work*, 2008)

The Congregation of the Sisters of the Divine Saviour (Salvatorian Sisters), was founded by Father Francis Mary of the Cross Jordan and Blessed Mary of the Apostles in 1888. (Alex McAllister, *Father Jordan, Founder of the Salvatorians*, 1992) While the International Community of the Divine Saviour ('Lay Salvatorians') men and women, married or single, was inspired by Father Jordan's vision, living the Salvatorian identity, charism and mission with a public commitment. The members of the Salvatorian Family are united by a commitment to announce to all the salvation that has appeared in Jesus Christ.

2.3.1 Salvatorian Charism

The founding charism is the specific gift of the Holy Spirit given to Fr. Francis Mary of the Cross Jordan, founder of the Salvatorians for the Church and the world. It is rooted especially in four biblical texts that are the key to his life and work. They are at the core of the charism he communicates to all Salvatorians.

- And eternal life is this: to know you, the only true God and Jesus Christ whom you have sent. (John 17:3)
- Go, therefore, make disciples of all nations; baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And look, I am with you always; yes, to the end of time. (Mt 28:19-20)

- And he said to them, ‘Go out to the whole world; proclaim the gospel to all Creation.’ (Mk 16:15)
- But the wise shall shine brightly like the splendour of the firmament, and those who lead the many to justice shall be like the stars forever. (Daniel 12:3)

Salvatorians, by the way they live, by means of the spoken and written word, and by all ways and means which love for Christ may inspire, the members should seek wisely and zealously in the Lord, to make known to all and to glorify everywhere God the Father and His Son, Jesus Christ, and Holy Spirit, in order to bring people to salvation. (*Salvatorian Constitution and Directory, 2015*) The society therefore, believes that it is important to use all the ways and means that the Holy Spirit inspires to spread the Good News. For this reason Salvatorians are to be found using their talents in all sorts of capacities in parishes, missions, schools, universities, hospitals and many other situations throughout the world.

Salvatorians describe charism, mission, spirituality and identity by stating that these elements are all inseparably related to one another. Charism and mission are two sides of the same coin, which are lived out in spirituality. Identity is the composite of specific Salvatorian characteristics that they recognize in themselves and by which they are recognized by others.

- Charism is a specific gift given by the Holy Spirit to a person or a group for the sake of others so that God be better known and loved.

- Mission is that dimension of the charism by which the one who receives the gift is sent to share it with others. Salvatorians are sent in mission to announce through their lives and actions the gospel message as contained in the key elements of the charism: to make known the Saviour, work for the fullness of life or salvation, lead others to a conscious awareness of God, support one another in their apostolic commitment, involve others in the mission, emphasize the role of the lay apostolate and proclaim the message to all people, everywhere and at all times by ways and means the love of Christ inspires. (Arno Boesing, *Salvatorian Mission*, 2009)
- Spirituality is a dynamic way that a person or a group lives out their specific charism and mission given by God. Salvatorian spirituality is the way charism and mission is lived in a concrete day to day life. Specific elements of this spirituality are: knowing God, as the centre of life, trusting in Divine Providence, living holiness as a vocation and helping others to do the same, manifesting the goodness and kindness of the Saviour, being people of prayer, being poor in spirit, having apostolic zeal, living out truth, justice, solidarity and faithfulness, being willing to bear the cross for the sake of the mission, loving inclusively, following the example of Mary by making the Saviour known, loving the Church and living the simplicity of the sons and daughters of God. (Arno Boesing, *Salvatorian Spirituality*, 2009)
- Identity is who Salvatorians are to themselves, as well as how others see them. This is the incarnation of the Salvatorian charism, mission and spirituality. Salvatorians identify themselves by the way they live the charism, mission and spirituality, both as individual and as a group. They are bonded together in mutual commitment to be the incarnated expression of

these key elements through which others are able to identify them as Salvatorians.

2.4 Leadership in Catholic Schools

Leadership principles for Catholic schools result from the gospel value of love and the starting point is Jesus Christ. For Jesus leadership is service ‘...the greatest one among you must be like the youngest, and the leader must be like the servant.’ (Luke 22:26) *The Catholic School*, (1977:No.34) states that ‘Christ is the foundation of the whole educational enterprise in a Catholic school.’ It affirms again that:

‘...the nobility of the task to which teachers are called demands that, in imitation of Christ, the only Teacher, they reveal the Christian message not only by word but also by every gesture of their behaviour. This is what makes the difference between a school whose education is permeated by the Christian spirit and the one in which religion is only regarded as an academic subject like any other.’

(The Catholic School; 1977: 49)

This shows that in the settings of Catholic school leadership, the sacramental perspective is a dominant concept. The way to attain good Christian leadership is to model the ministry on that of Christ which was demonstrated by initiative and inclusion, empowerment and self-sacrifice. (cf. Ph 2:1-11) As Kevin Treston puts it, ‘leaders should not stand on status of their office as the source of authority but on their intimacy with Jesus.’ (Treston, 1995:44) That is the theological foundation for servant leadership as reaffirmed in *Lumen Gentium*, number 8 which states that:

‘Jesus Christ carried out the work of redemption in poverty and persecution, so the Church is called to follow the same route that it might communicate the fruits of salvation to men. Christ Jesus, ‘though He was by nature God, emptied Himself, taking the nature of a slave’ and ‘being rich became poor’

for our sake. Thus the Church although it needs human resources to carry out its mission, is not set up to seek earthly glory, but to proclaim, even by its own example, humility and self-sacrifice. Christ was sent by the Father 'to bring good news to the poor, to heal the contrite heart', to seek and to save what was lost.

2.4.1 Servant Leadership

This secular model of leadership was developed by Robert K. Greenleaf and later by his successor Larry Spears. Greenleaf in his essay *The Servant as Leader* said

'The servant-leader is servant first....It begins with the natural feeling that one wants to serve, to serve first. The conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions.... The leader-first and the servant-first are two extreme types. Between them there are shades and blends that are part of the infinite variety of human nature.'

(Greenleaf; 1970: 7)

For Greenleaf, a servant leader concentrates mainly on:

'serving the individual or follower rather the needs of the organization or the leader. As the focus is on service to the followers, this type of leadership would take account of the individual irrespective of the origins and attributes.'

(Coleman; 2001, 175)

A servant leader does not accumulate power and is not at the top of his or her people. As Murphy (1992) advocates that leaders who turn towards being creative and empowering might be servant leaders or possibly social designers who share power among community members and assist individual and collective development. Its influence has been flourishing in many parts of the world especially in the USA in secular and faith based communities.

Servant leadership has more impact on business organisations in which it has been more productive. Marshall argued that servant leadership is the motivation that drives a person's behaviour. He also said:

‘the servant leader is willing to share power with others so that they are empowered, becoming freer, more autonomous, more capable and therefore more powerful.’

(Marshall; 1991:72)

However, Batten suggested that the servant leadership model suggests weak leadership. Purkey and Siegel (2002; 181) spoke of two significant implications on Greenleaf's definition of servant leadership. First, Greenleaf points out those servant leaders are community centred, altruistic and empathetic. Second, Greenleaf advocates that leadership involves teaching and mentoring, as one of the major requirements of leaders to invite others towards services.

Nevertheless, the notion of servant leadership is essentially a theological not a secular construct. Greenleaf colonised religious ideas or language, using religious concepts without acknowledging its Christian origins. As Theresa Kaetkaew Punnachet said:

‘It is a remarkable that Greenleaf constructed the concept of servant-leadership with virtually no reference to a religious framework.’

(Punnachet; 2009: 2)

From the Christian point of view, servant leadership has its foundation in the gospels. But the concept itself occurs in the Bible through examples from Moses to Jesus. It has its

‘...roots in the Old Testament and one of them is the concept of the servant who suffers in his own person and who sanctifies the sufferings of the group which he represents.’

(MacKenzie; 1965:794)

In the New Testament it was taught and manifested by Jesus Christ who said ‘for the Son of Man did not come to be served, but to serve and to give his life as a ransom for many’. (Mk 10:45) Jesus led by example through his teachings and taught that a leader’s greatness is measured by a total commitment to serve, Mt 18: 1-5 and Lk 9:46-48.

Jesus also taught that

‘Anyone who wants to become great among you must be a servant, and anyone who wants to be first among you must be servant to all’

(Mk 10:43-44)

When an argument arose among his disciples regarding who is the greatest, Jesus told them:

‘For which is the greater, one who sits at table, or one who serves? Is it not the one who sits at table? But I am among you as one who serves.’

(Lk 22: 27)

Jesus’ life and teachings exemplified the perfect servant leader (Blanchard & Hodges, 2002; Contee-Borders, 2002; Moore, 2005). Jesus showed an example of being a servant leader by washing his disciples their feet. He also wanted his disciples to follow his example.

‘When he had washed their feet, and taken his garments, and resumed his place, he said to them, do you know what I have done to you? You call me Teacher and Lord; and you are right, for so I am. If I then your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet.’

(Jn 13:12-14)

Jesus Christ,

‘who though was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men.’

(Phil 2:5-7)

Later on even the apostles themselves after having learned from their master our Lord Jesus Christ taught their fellow leaders to be humble servants. For example Apostle Peter taught

‘I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ as well as a partaker in the glory that is to be revealed. Tend the flock of God that is your charge not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge but being examples to the flock.’

(1Pet 5:1-3)

Some popes in the Catholic Church have showed an example of servant leadership. For example Pope John Paul II, in the way he was willing to go around the world, meet ordinary people and shake hands with many people. Also by going to the prison to meet and forgive the person who wanted to kill him. Another example is our current Pope Francis. On many occasions he has shown signs of servant leadership, like when he washed the feet of prisoners on Maundy Thursday. Even the doctrines

and teachings of the Catholic Church encourage members of the Catholic community to live the principles of servant leadership.

2.4.2 Invitational Leadership

According to Stoll and Fink (1996), invitational leaders function from a purposefully invitational standpoint. Their deeds are intentionally supportive, caring and encouraging. Those who encourage are invitational leaders because they trust their people. Stoll and Fink propose that invitational leadership is constructed upon four basic grounds such as optimism, respect, trust and intention. They emphasised the need to trust others. As Purkey & Siegel (2003; 9) also stressed that an invitational leader's unconditional respect for everybody and honouring diversity are crucial elements in creating and sustaining an inviting school culture. Since humans are interdependent. It is also suggested that:

‘..invitational leaders through their relationships, policies and practices behave with integrity.’

(Stoll and Fink; 1996:109)

They went on further proposing four classifications of leadership activities which comprise invitational leadership. These are: invitational leaders invite themselves personally, invitational leaders invite themselves professionally, invitational leaders invite others professionally and invitational leaders invite others personally. Invitational leaders use collaborative means by sharing power and authority, inviting others in to develop the vision. They give

‘...regular praise, hospitable smiles and celebrations. Leadership groups that can create regular celebrations will be more effective than those that limit themselves solely to control and command-models of working.’

(David O’Malley; 2007:106)

Invitational leaders target at inviting the people they lead to succeed. They make them feel valued, reliable and worthy. It can be said that the principal task of a leader is to keep hope active.

Jesus can be considered as an invitational leader on many occasions in the gospels. He offers an invitation or call then comes the response.

‘Jesus said to them, follow me and I will make you fishers of men. And immediately they left their nets and followed him.’

(Mk 1:17-18)

Jesus calls disciples and disciples begin with a call not a choice unlike the Rabbis.

‘He said to them, come and see. They came and saw where he was staying, and they stayed with him that day, for it was about the tenth hour.’

(Jn 1:39)

Jesus invites his disciples to be with him. This is solidarity around a common mission. Jesus also inviting sinners to come to him said ‘those who are well have no need of a physician, but those who are sick; I came not to call the righteous, but sinners.’ (Mk 2:17). In the parable of the prodigal son Jesus shows how the father in the parable makes the first move to welcome the son. This is how God invites the stray children to come back to him and he treats them with love and care. (Lk 15: 11-32)

2.5 Sacramental Perspective

The sacramental perspective is prominent in post- Vatican II documents on Catholic education. The Church wanted her people to model their ministry to that of Christ. For example *Declaration on Christian Education* (1965) emphasizes this sacramental perspective by inviting Catholic teachers to teach the way they live by modelling their lives on Christ the first teacher:

‘Intimately linked in charity to one another and to their students and endowed with an apostolic spirit, may teachers by their life as much as by instruction bear witness to Christ, the unique teacher.

(Declaration on Christian Education (1965): 11-12)

The Catholic School (1977:34) summarizes the meaning of the sacramental perspective in so far as it places Christ at the centre of the school and proves that the way in which members of the school community share in that vision is essential to the distinctive nature of the Catholic School. The National Conference of Catholic Bishops in the United States in its pastoral letter *To Teach As Jesus Did* (1972), maintained this point as well. But Father Ronald Nuzzi (1999) added that it is not enough to teach as Jesus did, we must also lead as Jesus led. According to John Lydon (2011) the fundamental notion of Christian vocation focuses on the call to ‘be with Him’ (Mark 3:14). This is, in essence, a call to model Jesus’ style of ministry, referred to in the current educational discourse as a sacramental perspective.

2.6 Collaborative Ministry

The call for collaboration and collegiality is one of the features of post Vatican II. *The Catholic School* (1977) for example suggests the Catholic schools as ‘a genuine

community' which advocates 'a policy of working for common good'. The document also summons for 'cooperation between all members of the community: teachers, parents, pupils, administrative personnel', each of them having their 'own part to play'. (The *Catholic School*, 1977; No.60-61) In line with this, the Catholic Bishops' Conference of England and Wales in their pastoral letter *The Sign we Give*, promotes the development of a collaborative ministry in schools and parishes which 'begins from a fundamental desire to work together because we are called by the Lord to be a company of disciples, not isolated individuals.' (Catholic Bishops' Conference) Also they defined collaborative ministry as a 'way of working together in the life of the Church which the Church is given and to which it is called. It is a way of working together in which the quality of relationships developed is as important as the task in which we are engaged.' (CBCEW; 1995:17)

Collaborative ministry emphasises the fact that individual persons are part of a large community and underlines the 'critical importance of community for leadership.' (Hunt, T.C et al, 2009:209). As emphasized by the National Conference of Catholic Bishops' of the United States in their document *To Teach as Jesus Did*, the prime explicit goals of a contemporary Catholic school should be 'building a living community'. (Catholic Bishops Conference of United States; 1972, No.108.)

2.7 Challenges to the Maintaining of the Salvatorian Charism

There are growing challenges facing Catholic schools and colleges, especially those founded by religious orders that have the potential to endanger and diminish their distinctiveness. As it is in other religious orders, Salvatorians in recent years have experienced a striking decline in numbers which has a potentially problematic

situation in their schools and colleges, namely how to maintain the distinctive charism without an active presence of the members. In his research O’Keeffe found that the number of priests and members of religious orders in Catholic secondary school and colleges in England and Wales dropped from 975 in 1980 to 155 in 1996. (Grace; 2002:120)

The active presence of the members in Salvatorian College proved that Salvatorian charism is evident because the society got many vocations but since they stopped working in the college no one has joined the order from the college. There is no doubt that the presence of Salvatorians working in Salvatorian college was important to ensure that the charism and key elements of the society are transmitted by their interaction with staff, pupils and parents. As Flanagan, Gleason and Rogers, in their book *Handing on the Charism: Reporting on an Oral History Project*, commented on the powerful impact of the physical presence of the religious:

‘Handing on the charism seems to work best when someone identifies with a Sister of Charity who embodies the charism for the order. Our oral histories are filled with examples of people responding to the generosity of a sister toward them or others. It is clearly not only the biography of the saint, but the life of the sister that makes the charism come alive.’

(Flanagan, Gleason and Rogers; 2007:60)

In recent years there have been a number of studies on the challenges of passing on the charism and various potential solutions have been suggested. John Lydon, in an article titled *Transmission of the charism: a major challenge for Catholic education* cites a number of researchers such as Steven Shafran SDB and Mary Jane Herb IHM who have focused upon strategies to maintain distinctive religious charisms in a

contemporary context. Lydon himself undertook some research on maintaining the distinctive charism of the Salesian and found that programmes such as the Salesian Pastoral Support Team, whereby members of the Salesian return to the charism with the aim of reviving it amongst teachers and the school community, were essential to its endurance.

Lydon remarks that his model is characterised by ‘dialogue and reflection’, this matches well the Vatican document, *Consecrated Persons and their Mission in Schools and colleges* (2002), which insists that ‘the transmission of charism does depend on the effectiveness of the essential dialogue between religious and their lay successors.’(Lydon; 2009:24). The role, experience and encounters of the lay successors who receive the charism are remarkably, regarded as important as the religious who pass it on. From this viewpoint, not only is it necessary that religious have an active interest in handing on the charism, but that lay teachers who receive it recognise and act on it. Lydon also comments the power of role models of charism as the most effective means of passing on charism. He maintains that if the presence of religious is no longer available, the responsibility will rest with teachers and staff who have been inspired by the religious in the past. This method of handing on the charism is an imitation of the original apostolic tradition handed on by Jesus who himself called his disciples to ‘Follow me’ (Mt.4:9)

The recommendation proposed above will be reconsidered together with those for Salvatorian College following the research. The importance of finding a reliable way forward is underlined by comments from Thomas Groome who advises that:

‘If the foundation charism (of religious institutions) cannot be broken open among teaching colleagues, there will be no alternative but to call it (the Catholic educational project) off.

(Lydon; 2009:22)

Having surveyed the key challenges for the college maintaining their distinctive charism, the Research element of the study will follow, beginning with a review of the research methodology before moving on to an analysis of the research.

CHAPTER THREE

3. Methodology

3.1 Introduction

In this chapter a sketch of the research methods chosen for the study and the reasons for the selection, which involves the advantages and shortcomings of these methods, will be assessed. Reconsidering the aims and objectives of the study is valuable at this point. Clarification of how the data was collected will follow. Finally the importance of ethical implications will be examined.

3.2 Research

According to Lydon (2011) the classical definition of research in general most often quoted is that of Lawrence Stenhouse (1975:156), who speaks of a research outlook as “a disposition to examine one’s own practice critically and systematically”. Richard Pring (2000) refers to this definition and improves it to some extent when stating that the term ‘research’ is used to refer to “any systematic, critical and self-critical enquiry which aims to contribute to the advancement of knowledge.” Pring uses this definition since it includes not only empirical but also historical, documentary and philosophical research. It is possible, therefore, to carry out a critical investigation that involves the building up of ideas and concepts such as ‘teaching as a vocation.’ The definition of research provided by Stenhouse and Pring is reflected in that of the Organisation for Economic Co-operation and Development (OECD) which describes research as:

‘Creative work undertaken on a systematic basis in order to increase the stock of knowledge, including knowledge of humanity, culture and society, and the use of this knowledge to devise new applications.’

(OECD: 1995)

Michael Bassey takes up Pring’s notion of research as a systematic, critical and self-critical enquiry in his definition of educational research as:

‘Critical enquiry aimed at informing educational judgements and decisions in order to improve educational action. This is the kind of value-laden research that should have immediate relevance to teachers and policy makers, and is educational because of its stated intention to ‘inform’. It is the kind of research in education carried out by educationists.’

(Bassey, M: 1999)

Bassey goes on to distinguish between action-oriented research, with the stated aim of effecting a change of action in a particular educational setting, and what he describes as ‘discipline research’, primarily concerned with understanding educational phenomena which, in the case of this particular research, focuses on the specific issue of whether or not teaching is regarded as a vocation among current practitioners and the significance of the findings for the future of Catholic secondary education in the medium term.

3.3 Research Methods

There are various methods that fit educational research, such as case studies, surveys, observations and action research. Each has benefits and shortcomings, and suitability will vary according to the purpose of the research. As Cohen et al underline:

‘There is no single blueprint for planning research. Research design is governed by the notion of ‘fitness for purpose.’ The purpose of the research determines the methodology and design of the research.’

(Cohen et al; 2000:73)

There are two principal research paradigms, quantitative and qualitative. The qualitative paradigm reflects an interpretative perspective, focusing on impressions, ideas, opinions, comments and attitudes. Qualitative research explores the models of meaning that come out from the data and these are often displayed in the researcher’s own words. The aim of the qualitative research is to acquire patterns and to portray those for others to inspect. Qualitative research should not be counted as an easy alternative for a ‘statistical’ or quantitative study. In choosing a qualitative investigation, the scholar must define a strong rationale for undertaking this qualitative study.

Morrison proposes that qualitative research gives contexts for description and interpretation. Researchers, she says ask, ‘What is going on here?’ and can only make sense of the data collected if they are able to understand it in a broader historical or educational context. (2007:27) Briggs and Coleman support this by saying:

‘In qualitative research, detailed consideration is given to the holistic picture in which the research topic is embedded.’

(Briggs, A. and Coleman; 2007:27)

The quantitative paradigm echoes a positivistic approach to reality. This approach could be characterised by procedures and methods designed to discover general laws

based on large amounts of data. Morrison (in Briggs 2007) describes quantitative research as a, “rational, linear process heavily influenced by application of the scientific methods.” The main features of this type of research are observation, measurement and comparison of resulting data. Quantitative scholars collect facts and study the relationship between sets of facts and work towards producing general conclusions.

The selection of the research method must also be directed by the desired outcome. In this research I have used interviews and analysis of school documents. I have interviewed the Head Teacher and the school Chaplain on what they understand about the Salvatorian Charism and how do they transmit that charism in the daily life of the school. The documents analysed include Section 48 reports, the College development plan and other materials relating to the College’s mission.

3.4 Interviews

Interviews can take different forms; they can be informal, conversational style or interviewer led, with open ended questions, fixed response questions leading questions or rhetorical questions. The data can be collected by means of interviews structured or semi-structured. These allow for depth, detail, insight and a degree of flexibility and an assurance of a high response rate due to pre arrangements having to be made. There are numerous advantages and limitations of interviews.

Judith Bell (2010) advises on the code of practice that should be followed when conducting interviews and stresses the importance of a full explanation to the participant of the focus of the research, the reasons they are being interviewed and

what will happen with the information shared during interview. Bell stresses that this information should be presented in writing, in advance, 'so the participants have an opportunity to query the meaning and implications of any statements-and even to withdraw at that stage.' (2010:156-157). The degree of control exercised by the researcher will vary according to the style of interviewing, the researcher mostly sets the agenda for the research. Bell says, 'that the interview can yield rich material and can often put flesh on the bones of questionnaires responses.' (2010:157)

3.4.1 Advantages of Interviews

Next is a summary of the benefits of interviews taken from Cotgreave et al in *The Reflective Practitioner: a guide to school based action research* (2000). Interviews can give data about an issue in great depth and detail, which can lead to significant insights by participants and researchers. Contributors have the chance to expand or explain their views, as well as offering the researcher flexibility to search, develop or change the line of question. Interviews have a high reaction degree as they are usually pre-arranged. Cotgreave et al maintain that interviews can be a definite experience for the interviewees as they have the chance to talk about their ideas with an interested party who is willing to listen.

Also as supported by Bell (1999:135)

'One major advantage of the interview is its adaptability. A skilful interviewer can follow up ideas, probe responses and investigate motives and feelings which the questionnaire can never do. The way in which a response is made (the tone of voice, facial expression, hesitation and so on.) can provide information that a written response would conceal. Questionnaire responses have to be taken at face value, but a response in an interview can be developed and clarified.'

(Bell: 2010)

In-depth interviews with semi structured questions should enable the researcher to engage fully with the participants in order to explore and reflect upon this key theme. There is also a high response rate to interviews as they are normally prearranged and that data can be checked for accuracy and relevance during interviews.

I was, however, aware that interviews are time consuming and trying to arrange appointments with the Head Teacher and Chaplain to fit in with their busy timetables did at times prove very difficult. I therefore had to meet up with participants in their own time, sometime even out of school hours.

3.4.2 Limitation of Interviews

There are a number of potential disadvantages in employing interviews as a method of obtaining information in the context of this study. As Bell, underlines that an interview is a ‘highly subjective technique and therefore there is always the danger of bias.’(2010:161). Selltiz et al. 1962:583) point out that ‘interviewers are human beings and not machines, and their manner may have an effect on respondents.’ Although Bell (2010), highlights that if a team were to interview then serious bias may be shown up in data analysis, but if one researcher conducts a set of interviews the bias maybe consistent and therefore go unnoticed. Gray (2000) was extremely conscious of the fact that she too was researching a topic in which she was passionate about and held strong views. Bell (2010) reports that it was her constant questioning of practice and her critical attitude towards the interpretation of data which helped her to recognise signs of bias. Bell goes on further highlighting that it is this kind of discipline which is required. Miles and Hubermann remind us that:

‘We have moments of illumination. Things ‘come together’. The problem is that we could be wrong. A near-library of research evidence shows that people (researchers included) habitually tend to overweight facts they believe in or depend on, to ignore or forget data not going in the direction of the reasoning and to see confirming instances far more easily than disconfirming instances (Nisbet and Ross;1980). We do this differently weighting information, and by looking at part of the data, not at all of them.’

(Miles and Hubermann; 1994:153-4)

I was also aware of this and Gray (2000) points out this being aware of bias is a real strength and I was aware of what the dangers were. In my research I will structure my interviews well and ensure that I am always aware of bias in my practice. Descombe (2007) also supports this and reminds the researcher to always be strong, wise and vigilant. The interviewer has to maintain a sense of objectivity and openness to the responses, especially if they do not point towards the conclusion the interviewer may have in mind. Not only does the analysis need careful consideration, but also the wording and structuring of questions demand careful formulation and sound channelling. Trustworthiness may be an issue if the interviews are less formally structured, as the participant’s answers may be inconsistent, and this can be compounded if the sample size is fairly small. Nor can it be expected that the interviewee is being frank; the sincerity of the response could be affected, for instance, by the character of the interviewer, or by the wish of the interviewee to answer in a way they think they ‘ought to’, rather than with what they truly believe. Bell quotes Cohen’s (1976:82) remarkable likeness in the significance of the value of interviews:

‘Like fishing, interviewing is an activity requiring careful preparation, much patience, and considerable practice if the eventual reward is to be a worthwhile catch.’

(Bell; 2010:161)

I will need to manage disadvantages such as dealing with non-standard responses, achieving consistency and time consumed by conducting the interview. This can be done by developing a time-line schedule and using information obtained from Drever, E (1995) and Wragg, T in Coleman & Briggs (2002). I also consider the interviews proposed in this research project as significant, continuous, professional development opportunities (Moloney; 1995:83).

‘The most common format in educational research is the one to one interview...The investigator needs first of all to make a list of areas in which information is required. These should then be translated into actual questions and probes....’

(Wragg, T in Coleman & Briggs; 2002:151)

I will develop my own timeline for this aspect of my research and merge this operation into the subsequent considerations pre-requisite to checking the validity of the research structure and outcomes. (Whitaker, P; 1993:54-55) I was also aware of other disadvantages of interviews, 'interviewer effects.' Cotgreve et al (2000) describe the disadvantage as they are more likely to produce socially acceptable and desirable responses, 'responses are really what people say rather than what they actually do'.

3.5 Documentary Analysis

Gathering data from existing documents is a method used by many educational researchers (c.f. Fitzgerald, 2007) but not necessarily as the only method in a study. In fact, it is possibly more often the case that documentary research complements

one or more methods of data collection. As Cohen et al. (2011: 254) indicate that; it ‘offers a means of promoting methodological pluralism which seems especially appropriate in a field as diverse and challenging as education’.

This study will combine documentary research and analysis with interviews to cross-reference and explore initial findings in more depth. I believe it was necessary to add document analysis because I have only two participants in my study. This could shed useful light on the question I have raised, as long as I select documents providing information that are reliable and valid (Bell, 2010: 119).

It seems to me that Section 48 inspection reports fulfil both of these criteria. The inspection of Catholic schools in the Archdiocese of Westminster is authorised by the Education Act 2005 and is undertaken as a requirement of the Code of Canon Law (n. 806). It matches the Section 5 inspection carried out by the Office for Standards in Education (Ofsted). Section 48 inspectors use a framework – the Inspection programme – created to maximise thoroughness, objectivity and consistency in assessment of each school’s provision, with respect to Catholic life and religious education. Inspectors are trained by the Education Commission and Ofsted to apply the framework with rigour. The Commission Director leads a quality control procedure to ensure inspections are healthy and reliable.

Section 48 inspection reports rate very highly in terms of consistency, which Bell explains as ‘the extent to which a test or procedure produces similar results under constant conditions on all occasions’ (2010: 119). Moreover, the content of Section 48 reports is essentially an evaluation of a school community’s effectiveness in

‘living out’ Catholic distinctiveness. Chaplaincy provision is included in the assessment, and so for the purpose of my study, the reports are highly valid, where the test of validity is ‘whether an item or instrument measures or describes what it is supposed to measure or describe’ (Bell, 2010: 119-120) In fact, because inspectors assess the effectiveness of chaplaincy as part of their overall assessment, I can be sure since the college’s last year report was good.

Analysis of Section 48 inspection reports may have many advantages, but it also has shortcomings. There is always the danger, for example, that school communities do not operate as usual while inspectors are on site, so the evidence collected may reflect ‘best behaviour’ rather than the normal. Moreover analysis of the content of these documents is dependent on my own interpretation. However objective I try to be, there will always be an element of subjectivity. But school inspection reports are practical documents, intended to be accessible and helpful. They do conform to a large extent with Denscombe’s criteria for effective content analysis: ‘straightforward, obvious and simple’ (2010: 283).

According to Cotgreave et al access to data via documentation is relatively easy and provides a source of permanent data. Evaluation of credibility of such data will be a double-phased process: my first step as researcher in this project will be to evaluate the validity of such data. Secondly, when conducting my research into this question I will need to be aware that it will be subject to the analysis of others. Therefore the order, structure and ‘connectedness’ (Morisson, Marlene in Coleman & Briggs; 2002:5) of the dissertation represent a crucial factor in development the thesis. ‘.....the assumption is that the research design and in particular, its methodological

integrity, should be open to the scrutiny of others... (Morrison, Marlene in Coleman & Briggs; 2002:5)

3.6 Ethical Considerations

The fundamental principles of educational research have been identified as ‘respect for the dignity and privacy of those people who are the subjects of research.’ (Pring; 2000:13) and ‘the pursuit of truth-the right to try to find out as carefully and accurately as possible, but also the right of society to know’ (Cohen *et al*, 2000) these principle have informed the conduct of this research. All participants were assured of anonymity and feedback for the results by personal address and by assurances in emails.

The ethical issues to be considered have been defined by Cohen *et al*, (2000:49) and included the nature of the project, the context, the procedures, the methods of data collection, the nature of participants, and the type of data: how it was circulated and what was done with the results.

Cohen *et al*. (2011: 76) remind us that each stage in the research series raises ethical issues. Having considered every step in this paper I have come to the conclusion that a formal code of practice is not necessary. The nature, context, procedure and tools of research do not in themselves raise difficult ethical issues, and there are no participants whose written consent needs to be requested, all have signed already. However, I am conscious that naming schools or individuals could potentially cause embarrassment. I therefore have a responsibility to maintain confidentiality. Although I know the name of the school and – in some cases at least – the Chaplain and the Head of the school I am collecting data from I will not mention their names

in my report. As a further point, because I have received assistance in gathering background information about the school from the Head teacher and the Chaplain, I believe it is morally right to share with them a summary of my findings and recommendations.

‘Ethical research involves getting the informal consent of those you are going to interview, question, observe or take material from. It involves reaching agreements about the uses of this data, and how its analysis will be reported and disseminated. And it is about keeping to such agreements when they have been reached.’

(Blaxter et al; 2006:156-9) in (Bell; 2010:47)

In order to be reliable it is vital that a research project is established on trustworthy ethical principles. There are various factors that are considered on ethical issues; for example, the context of the study, the consent of organisations or institutions, the relationship between the researcher and the participants, the privacy and confidentiality of the participants, the ways and methods of collecting information, and how the data collected is utilised. They were assured of anonymity and feedback from the results by personal address and by assurances in emails.

For this research, permission was given by the Provincial superior of the Salvatorians of British province and all participants agreed before carrying on the project. Both bodies were willing to be mentioned in the project. All participants were informed on the nature of the study and how any data collected would be used. This was done personally, through phone calls and through emails.

With regard to the interviews, all interviewed took part on a voluntary basis and were assured of privacy and confidentiality. All participants were given a summary of the

aims of the study well in advance and were left free to express themselves in the answers given. It is expected that, with these considerations in place, as the information collected is a true and free representation of the Salvatorian College and that the views and opinions of the participants really reflect the situation of the school, therefore the conclusion drawn will be reliable. Having defined the methods used in doing this research, the analysis will now follow. This will include a classification and comparison of the findings followed by an interpretation.

CHAPTER FOUR

4. Analysis

4.1 Introduction

The purpose of this study is to evaluate the extent to which the Salvatorian charism is maintained in one Salvatorian College. Following an extensive literature review compassing the nature and origin of charism, the Salvatorian charism and leadership perspectives, I outlined the nature of research and the research instruments apposite to this study. This chapter will classify the research and analyse it in the light of the literature reviewed.

4.2 Classification of Interviews

1) What is your understanding of the 'Salvatorian Charism'?

The chaplain suggested that the Salvatorian charism involves proclaiming the Divine Saviour to the world and bringing his Gospel to the world. A large part of this is helping form people into evangelists themselves. It involves proclaiming Jesus Christ to all people especially children by all ways and means which the love of Christ inspires, especially through the witness of life. In fulfilling this ministry, Salvatorians dedicate themselves in serving all people without distinction.

The Head elaborated by proposing that the Salvatorian charism encompasses making people know God and Jesus Christ, His son whom he has sent. It is about understanding and appreciating the life of Fr Francis Jordan, his teaching and his mission; which the school and religious community are the living embodiment of. This should be evident in all elements of the school's daily life including the

strategic vision for the school and his day-to-day operational matters. The Salvatorian Charism should be evident in the relationships between pupils and between staff and with the wider school community. It should be evident in Pastoral systems and structures and in the aspiration the school has, to ensure that all pupils achieve their full potential.

2) What is your major challenge, as a Head teacher/ Chaplain, in safeguarding the stability of the Salvatorian charism?

The Chaplain put forward that an increasingly unchurched laity and ‘ethno-cultural Catholicism’ among staff and students make terms of engagement difficult to communicate. The secularist policies of both central and local government make a uniquely Catholic identity difficult to maintain.

The Head suggested that as a Catholic school, they have a responsibility to promote the moral, social spiritual and cultural development of all their pupils and they must do this within an appreciation and understanding of what it means to belong to a Salvatorian community. There are a number of challenges in safeguarding the stability of the Salvatorian Charism, for example the school’s admissions policy. The school will admit pupils who meet the admissions criteria, but in a situation where the school has to choose between increased pupils numbers and a rigorously applied admissions policy, they need to ensure that pupils from other faith communities and those pupils, who are open to the Salvatorian Charism, can be admitted to the school. There is also the concern that an increase in the number of pupils who are not Catholic may have on diluting the religious identity of the school. In addition the Salvatorian Charism can be undermined by the recruitment of staff who may not

have a Catholic faith or who may belong to other world faith communities. The importance of recruiting and retaining good teachers has to be of paramount importance. At every interview, potential members of staff are asked how they can support and appreciate the distinctive Catholic ethos of the school and how they can demonstrate this in their teaching and professional life.

3) Do you think that your college is at a disadvantage without the presence of the Salvatorian Fathers and Brothers working in the college?

The Chaplain insisted, not at all. The proximity of the community reminds them of their roots, provides them with a living link to Fr. Francis Mary of the Cross Jordan and displays uniqueness with the English Church. The Salvatorian community members are available overtime we need any help from them. If anything it would be a good thing if Fathers and Brothers were more visible.

The Head explained that the school has had a long and successful association with the Salvatorian Community, its priests and brothers in the past, present and in the future. The school and community are linked in so many ways. The Salvatorians have provided head teachers, teachers and chaplains to the school over many years and it is a natural evolution that the relationships should both grow and develop over time. The Community are responsible for promoting the school in the parish community.

Vocations to the Salvatorian Community have not been significant in number, although this is something I think we will focus on more extensively in the year of vocations and consecrated life. The relationship between the school and the community is very close and this can be both advantageous and disadvantageous at

different times. Advantageous in such a way that the school is assisted much in maintaining the Salvatorian charism but disadvantageous if the community has too much interference in the school. Then the school leadership is not free to practise its mission because by its proximity, they know almost everything happening in the school.

4) How difficult is it to inspire new staff with the Salvatorian Charism?

The Chaplain thought that it is very difficult. This is mainly because some staff struggle to understand the Catholic ethos, so are at a loss when thinking of the Salvatorian charism. The school has some non-Catholics who are there simply to earn money and power. The question must be: how many teachers see their job as a vocation and how many teachers understand and follow the Salvatorian charism. Educating a new staff member in the Salvatorian charism and inspiring them to faithfully promote and maintain it must have its challenges. Limited time means that it is difficult to have sessions or time for exploration and reflection regarding the charism.

While the Head insisted that it is not difficult to inspire new staff, with the Salvatorian Charism, because it is part of their induction for all new teachers to the school.

He added that they clearly outline expectations in terms of supporting the distinctive nature of the school, for example praying with the pupils in registration time and actively participating in acts of collective worship with them in assemblies and in the celebration of Mass and other sacraments. Staff understands that the school is very

keen to build positive relationships and this can be seen as a reflection of the Salvatorian Charism.

5) How faithfully do you think your college lives out the Salvatorian Charism?

The Chaplain confirmed that they are trying their level best. They are really trying to build character and faith in the traditions of the society. The school ruminates on their very important mission not just as Catholic school but as trustees of the Salvatorian charism; ‘the school must be a community whose values are communicated through the interpersonal and sincere relationship of its members’ (1977:30)

The Head believes that they faithfully live out their professional lives in relation to the Salvatorian Charism. They do this in a number of ways, such as regularly praying together as a staff community and inviting the school chaplain to lead particular services in commemoration of the life of Francis Jordan such as our Founder’s day.

They have visual imagery of the life of Father Francis, around the school and reference is made to his life work and teachings in RE lessons where ever relevant to the curriculum. They take the pupils to Mass in the parish on a regular basis to remind them of their role as young Catholics in the school and parish community which is providing an effective witness. Parishioners commented very positively about this aspect of our living faith.

6) How well do you feel that the Salvatorian order helps you to both understand and practice the Salvatorian Charism at your college?

The Chaplain considers that the clergy of the province provide much guidance to both the Governing body and senior leadership team. Although there are no longer religious present in the school but the members provide living example of the charism, and help teachers in transmitting the Salvatorian charism. The regular celebration of sacraments by Salvatorian priests reminds them of their links. The celebration of Founder's Day is a good example of the Salvatorian nature of school being preached. Also some of the pupils have chance to visit the Salvatorian mother house in Rome during summer holiday. This also provides them an opportunity to learn something about the charism.

The Head revealed that the Salvatorian Order is an intrinsic part of the school's life and works alongside the school to achieve the best outcomes for our pupils in terms of their academic achievement but also in terms of their extra-curricular achievements. There is a very positive relationship between the Order and the school which is built on mutual trust and confidence and also on the desire for a shared vision for the school and community in the future.

7) What makes your college different from other Catholic schools?

The Chaplain stated that the relationship with the Society of the Divine Saviour is something very special. This has given the school uniqueness amongst Catholic schools and a feeling of being part of the wider Salvatorian Family. Not only that but also the liturgical programmes that provide for the spiritual and faith development of

all members as a worshipping community. The school promotes opportunities for deepening pupil's spiritual growth, since for many young people school is their experience of Church.

The Head answered that there are many distinguishing features about Salvatorian College in contrast to other Catholic schools, particularly the fact that they are so closely linked to a religious community and a church building. They regularly link with other partner primary schools and with their sister school, The Sacred Heart, for both curriculum and extracurricular activities such as the year 11 leavers Prom and some lessons and revision opportunities. They link closely with their Sixth Form provider to ensure that the pupils are given the best possible opportunities to be successful in their academic studies when they leave Salvatorian College. They have rebranded the school using the values and principles of 'I AM SALVO'; Inspire Achieve Motivate Success Ambition Leadership Vision Opportunity. These features in their internal and external and media and advertising. This has been a very positive identification for pupils and with their external partners. These values and principles, he believes have made the school unique in their particular mission in establishing the highest quality Catholic provision for boys in the local area supported by the Salvatorian community.

As a Catholic school it creates a distinctive vision for the school, as a Christ –centred learning community and to articulate this identity and message to pupils, staff, parents and to the wider community. It has God the creator, Jesus Christ the Saviour and the Holy Spirit at the very heart of its mission and educational process. In order to make this vision into an everyday reality, the theology and philosophy

underpinning the school's mission and the Salvatorian charism, should be the focus and guide in all that the school strives to achieve. Gospel values are evidenced in every day practice and are fundamental to the school's ethos.

4.3 Documentary Analysis

4.3.1 Liturgy

The Section 48 (2014) report following an inspection carried out by the Archdiocese of Westminster stated that the pupils enjoy and benefit from a wide range of experiences of Catholic worship. These include the regular celebration of Mass, as form groups, year groups and as a whole school community. The Sacrament of Reconciliation is offered regularly and there is opportunity for the celebration of other sacraments. Prayer is central to the pupil's daily form time and reflects the spiritual needs of pupils and staff. Centrally produced resources by the Chaplain ensure high quality and consistency. There is an active chaplaincy team which engages pupil's needs through retreat programmes, daily Morning Prayer, lunchtime Rosary, pilgrimage and discussion groups.

Liturgy is mined from the rich tradition of the Church and focuses on being relevant and engaging. Pupils are encouraged to lead worship, such as in the form of assemblies, and take on ministries within other liturgies. It is planned that the role of students in planning and evaluating the worship will be reinforced. The Salvatorian College provides opportunities to develop the pupils' religious knowledge. Teaching is normally good and is reflected in its improved impact on learning. The leadership of the department models good practice and is working gradually to build a solid

staff team. The contribution of the religious education department to the Catholic life of the school is growing and playing an increasingly positive role in the students' experience of this Catholic school. Governors and trustees are fully informed about the department and helpful of the current drive for improvement.

4.3.2 Commitment to the Common Good

Evaluating the commitment and contribution to the common good-service and social justice the report states clearly that pupils recognise their place in a school community that teaches service to others. Pupils are active in promoting a range of difference experiences to develop awareness of the needs of others. Pupils' sense of natural justice means they support a range of charities and organisations that promote equality, respect and inclusion. Pupils act as role models to others through the prefect system, peer worker and support workers for younger pupils. Pupils make connections with the wider Catholic community and Salvatorian community through a range of charitable activities at local, national and international level. These engagements are built upon the principle of the common good and social justice and time is taken to highlight this relationship. Students very actively engage with the common good, although they are sometimes unclear as to the links between the Church's school teaching, care of those in need throughout the world, and the call to human flourishing.

Assessing the partnership with parents, school and parish collaboration is regarded by the school as an essential part of the Diocese through its relationship with the Diocesan Bishop and those acting on his behalf. The report confirmed that the engagement with the parish and the Society of the Divine Saviour is strong and there

are areas of cooperation such as in sacramental preparation. There is regular and good communication between the school and parish clergy. There are strong links with the local religious community, with the parish, the wider diocesan family and increasingly with parents.

4.3.3 Leadership and Management

In the case of the effectiveness of the leadership and management in promoting the Catholic life of the school the report proved that the school has established a clear vision to become an outstanding Catholic school. This vision has been articulated to the school community and is well understood and shared by all members who understand the contribution that individuals, teams are expected to make to the success of pupils in the future. The senior leadership of the school is driving improvement on all fronts. The governors and trustees are working well in collaboration with the school to reinforce a shared Catholic identity and a secure future for the college.

The leadership of different teams and departments has begun to have a deeper theological and philosophical underpinning of the curriculum and classroom experiences of all pupils. The opportunities for professional learning are increasingly focused on the nature of teaching as a vocation to which people are called into the service of others. Faith, renewed policy and improved professional practice are the essential components of the effectiveness of the leadership and management in promoting the Catholic life of the school.

The delivery and experience of Catholic life at the Salvatorian College is good. Religious education provision, although not yet meeting all the requirements of a highly successful school, has improved considerably, particularly in its subject leadership. The departmental leader is very well supported by the senior team, chaplain, trustees and governors. Prayer and worship are increasingly central to the daily life of the school community. There is growing awareness among staff and students of the importance of a distinctive Catholic ethos to underpin the work of supporting the flourishing of the students.

The College's development plan when setting the teaching and learning improving core standards insists that it is important to remember that teaching should be considered a vocation rather than a job. In theological terms, a vocation is a 'calling from God to do his work'. This makes the teacher's profession universally recognised as being the single highest influence on young people's future life chances. Clearly this makes what they do very significant in the lives of those they serve. All teachers are professionals, and as such are expected to be aspirational in their professional goals, both for themselves and for their pupils.

It insists that as a school community, need to be consistent in all that they do- in the message they give to pupils, parents and each other. As professional colleagues many of the basic function of a successful school are everybody's responsibility. This includes the tiny noticeable things, that all contribute to their improving school culture. Also it stresses that teachers need to be consistent in the way they speak to and about pupils, when addressing individuals or groups. This applies equally to all members of staff.

Finally the college's mission materials state that for the Salvatorian College every pupil is important and each child is unique, is loved by their parents and God. As a school they need to reflect this in their interactions with pupils. These materials argue teachers to support each other in their school systems. The school believes that a uniform and consistent approach is essential in working coherently to achieve organisational objectives. It is stressed that the school value the contribution of parents because they are first educators of their children and partners with the school in the educational process of young people. The school recognises and values the importance of teamwork. It values individual and group contributions in making sure the whole school improvement agenda is realistic and achievable.

4.4 Interpretation of Research in the Light of the Literature Reviewed.

4.4.1 Introduction

Following the classification of the research, the structure of the interpretation will reflect that of the literature review. The interpretation will be underpinned by the research question which focuses on the extent to which the Salvatorian charism is being maintained in one Salvatorian College.

4.4.2 The Centrality of the Charism in Salvatorian College

The Salvatorian charism is proved to be central in the school. Both the Head teacher and the Chaplain have confirmed that the clergy of the province provide much guidance to both the governing body and senior leadership team. The Chaplain added that:

‘the regular celebration of sacraments by Salvatorian priests reminds us of our links. The celebration of founder’s day and other feast days of the Society is a good example of the Salvatorian nature of school being preached.’

The school, through the Chaplaincy is trying to keep the wishes of Francis Jordan placing a strong emphasis on the faith development of the young people. The Chaplain takes a role in accompanying all people in the school community on their journey to discovering the joy of knowing Jesus Christ, the Divine Saviour.

As a Catholic school prayer and worship are central to the ‘Salvatorian experience.’ Exciting liturgies, which make use of music, drama and emerging technologies aim to meet the young people where they are and bring them into a deeper understanding of the Divine Saviour; are celebrated regularly throughout the academic year. Sacramental worship plays a key role in the life of the school, with regular celebrations of the Eucharist by Salvatorian fathers, the Sacrament of reconciliation during Lent and Exposition of the Blessed Sacrament during penitential seasons. Every day begins with a time of prayer and reflections in form bases or the hall, making use the themes and readings from the lectionary readings for the week. The Chaplaincy is open before school every morning for Morning Prayers from the Divine Office. The Rosary is prayed by pupils at lunchtimes at least once a week. At appropriate times of the academic year, Scripture study groups and Youth Alpha are run at lunchtime in the chaplaincy. (Salvatorian College: Online)

Although there was satisfaction from participants regarding the education philosophy underpinning the school the contributors expressed the desire for more general information about Salvatorian charism and the founder Fr. Francis Mary of the Cross

Jordan. They asked to have more historical items of the College's past and many of the uniquely Salvatorian aspects such as pictures of the founder. Also there was a wish expressed to have more involvement with other Salvatorian schools throughout the world.

4.4.3 Sacramental Perspective

The sacramental perspective or servant leadership is prominent in post- Vatican II documents on Catholic education. The Church wanted her people to model their ministry on that of Christ. For example the National Conference of Catholic Bishops in the United States issued the pastoral letter (1972) *To Teach As Jesus Did*. Father Ronald Nuzzi (1999), however, added that it is not enough to teach as Jesus did, we must also lead as Jesus led. He insisted that:

'leading as Jesus, therefore, necessarily involves a use of power that is oriented to service for others rather than responsibility over others. Those who aspire to leadership in Catholic education and who desire to teach as Jesus did are called in similar fashion to lead as Jesus led.'

(Nuzz R; 1999: 265)

The Catholic School (1977:34) summarizes the meaning of the sacramental perspective in so far as it places Christ at the centre of the school and proves that the way in which members of the school community share in that vision is essential to the distinctive nature of the Catholic School. The document states that 'Christ is the foundation of the whole educational enterprise in a Catholic school' (no.34). It also states that:

'the nobility of the task to which teachers are called demands that, in imitation of Christ, the only Teacher, they reveal the Christian message not only by

word but also by every gesture of their behaviour. This is what makes the difference between a school whose education is permeated by the Christian spirit and the one in which religion is only regarded as an academic subject like any other.'

(CCE; 1977:49)

In these two quotes, it is clear that in the context of Catholic school leadership, the Sacramental perspective is a dominant paradigm within the Council's theological framework. The way to realise good Christian leadership in our schools is to model our ministry on that of Christ whose ministry was marked by initiative and inclusion, empowerment, and self-sacrifice (cf: Ph. 2:1-11). He is the perfect model of what servant leadership entails.

The Salvatorian College through its mission statement aspires to: build up a strong Christ centred community helping the individual on his/her faith journey, to assist every individual in realising his/her spiritually, academically, physically and socially, and to strengthen the bonds between home, parish and school providing preparation and commitment for the student's entry the wider world. (Salvatorian College: Online) Interviews suggested that a great majority of teachers have acquired the concept of servant leadership, a few have not. Treston's idea of 'faithful service for others, even at great personal cost to the leader' does not seem to appeal to some teachers. (Treston, K.; 1995:43) The Section 48 inspection report mention that 'opportunities for professional learning are increasingly focused on the nature of teaching as vocation to which people are called into service of others.' It also stated that the RE department leader is well supported by the senior team, chaplain, trustees and governors'. In this point the Head teacher declared:

‘My own faith journey and prayer life continue to provide me with the foundations necessary for becoming a Head teacher. At the heart of my professional practice, are the essential principle of stewardship and service to all pupils, parents and families, school governors and the wider Catholic community, which I have modelled throughout my professional career and in my personal life.’

4.4.4 Collaborative Ministry

The foundation of collaborative ministry was laid by Vatican II Council when emphasis was given to the place of lay people in the life of the Church. Vatican II and post Vatican II era caused a paradigm shift in the Church. In convoking the second Vatican council, Pope John XXIII spoke of an '*aggiornamento*' a 'renewal' and called on the church to dialogue with the modern world. Naisbitt's Megatrends (1982), cited in Hunt et al, (2001:127), portrays the new paradigm as a basic transition from dualistic, vertical, hierarchical models to those that were participative, horizontal and all-round. According to Eaton et al, Vatican II gave 'respectability and prominence to notions of collegiality, pluralism and diversity, the social apostolate and a more inclusive attitude within the Church' (2000:249).

In other words, the Church's ecclesiology moved from hierarchical to collegial, from authoritative to participative, from institutional to community-based, from individual to relational. The Catholic Bishops' Conference of England and Wales in their pastoral letter *The Sign we Give*, (1995:17) advocates the development of a collaborative ministry in schools and parishes which 'begins from a fundamental desire to work together because we are called by the Lord to be a company of disciples not isolated individuals'.

As a result, this new trend penetrated into the Catholic schools. The schools became what Professor Grace terms a 'community of learners'. In such a community there is shared vision and leadership. An analysis of the interviews tries to find out the extent to which these exist in Salvatorian College. Looking at the theme of collaboration in the light of the responses of the Head Teacher and the Chaplain to the question whether the leadership of the school is collaborative or hierarchical, an interesting difference was obvious. One interviewee believed the leadership style in the school is mainly hierarchical while the other confirmed that teachers and students felt that were empowered to take on leadership roles since some are class tutors, subject-heads, heads of departments, etc.

According to the interviewees all members of the school community are encouraged to take ownership of the educational mission, vision and ethos of the school and to exercise leadership in appropriate ways: central leadership providing visionary leadership, middle management liaising with staff, students and central leadership, etc. The Head teacher confirmed that teachers, parents and students who are new to the school, are inducted into the school and made to understand they are now valued members of the school community together. He added that as Head:

‘I ensure that genuine partnership and collaboration arrangement exist, based on shared views and mutual understanding between all stakeholders. I work with parishes, the Diocese and local networks of school..... I model distributed leadership, sustainable leadership and succession planning.’

This underlines the importance of developing further the spirit of participative leadership at all levels. In addition to practising academic excellence, the leadership of the school adopt programmes that serve the spiritual and other needs of

the school community such as liturgies and sacraments. To make sure that are celebrated with meaningful rituals, visible symbols of faith are displayed. Regular staff development programmes are organised for teachers and support staff and students are taught and empowered to look beyond the school community and to the growth of the wider community.

The Head confirmed that there is a good team spirit. The leadership design activities that bring the community together for sharing and social interaction. There are open days, sports days, opening and closing of term liturgies, justice seminars, drama days, etc. The practical application of the principle of subsidiarity is evident here as each person's talents and gifts are called forth in the arrangement of these events. The mission statement of the Salvatorian College echoes these two essential themes of the Catholic education. Salvatorian College mission statement talks about a strong Christ centred community and strengthening the bond between the school community.

Interviewees confirmed that a high percentage of teachers include religious themes in the subjects they teach and have also taken on board the religious priorities of the school. Leadership of the school understand that good Christian leadership is about proper relationships. Thus the concerns and opinions of teachers and students are listened to and addressed. Each member of the school community is encouraged by school leadership to take ownership of the mission, vision and ethos of the school. The Section 48 inspection suggests that leadership of the Salvatorian College is participative.

‘There are strong links with the local religious community, with the parish, the wider diocesan family and increasingly with parents..... The governors and trustees are working well in collaboration with the school to reinforce a shared Catholic identity and a secure future for the college.’

The Head teacher creates a collaborative learning environment and feels that he has a major role to play in making collaboration successful. He empowers his teachers and students to act independently with the appropriate resources to get the job done. Furthermore he is looking for other teachers and students who have leadership ability, recognize their gifts and give chance to make their contribution in leadership. Therefore the leadership develops leadership ability among students, new teachers and supporting staff who shows leadership potential in their ideas and activities. Some parents and teachers are chosen in the board of governors after giving constructive advices or bringing something special to the table.

In Salvatorian College there is solidarity around the school mission for the school leadership provides opportunities for teachers to share their experiences and expertise. As Rhodes & Houghton-Hill (2000; 432) commented that respect for the expertise of teachers and providing opportunities for them to share their expertise enhanced the creation of a collaborative school culture that is conducive to facilitating learning.

Sometimes the school community gathers together in prayer, sports and occasionally during a meal. The Head encourages staff and pupils having lunch together when they have time to so but almost every day there is one or two teachers with pupils at lunch. Staff chat sociably, share problems, exchange information about teaching and learning or sharing jokes, having conversational exchange when walking through the

school campus. Collaborative signs are seen in the courage to face and work through conflict, negotiating until a compromise is found and even seeking help in order to resolve it. These can be seen not as weaknesses but signs of maturity and commitment. Interviewees confirmed that they support and encourage each other in difficult situation and praise themselves when they do well in school performance.

4.5 Leadership Challenges

Like any other Catholic school, the Salvatorian College has been suffering from market and material interest of education to the detriment of the religious, spiritual and moral interests and from academic success and social status to the principle of servant leadership. Also together with other schools founded by religious, the Salvatorian College has encountered the absence of the members of the order in the school. It is in the light of this that the Catholic Bishops' Conference of England and Wales in their pastoral letter *The Sign we Give*, advocates the development of a collaborative ministry in schools which begins from a fundamental desire to work together because 'we are called by the Lord to be a company of disciples not isolated individuals' (CBCW1995:17).

The following definition of education, quoted in Conroy (1999:114-115), rings a bell with me as it spells out what quality education in Catholic terms should look like:

'Education is both an inward and an outward journey with no beginning and no end. Inward to the very soul of the being where answers are not memorised, knowledge not learnt by heart, and stored for examination recall, but part of the self and therefore very much alive. And at the same time outward with the courage to find freedom and justice to bind us together as a

community, to judge certain values such as faith, hope, love, truth as of ultimate concern to take the jump and stake all on these values.’ (Unknown)

This is a challenge for Catholic school leaders to educate the ‘whole person’ (Bishops Conference; 1996). Leaders of Salvatorian College must see themselves as pastoral workers whose ministry is to direct both pupils and teachers towards ‘the kinds of learning that transform life’ (Sullivan; 2000:106). This transformative style of leadership will improve trust and collaboration.

The post Vatican II philosophy of Catholic education puts Christ at the centre of all Catholic school activity. By washing his disciples’ feet in John 13, Jesus suggests a new leadership structure that totally ‘contradicts traditional leadership practice, which focuses on power and control’ (Punnachet; 2009:122). As Kevin Treston puts it, ‘leaders should not stand on the status of their office as the source of authority but on their intimacy with Jesus’ (Treston; 1995:44). The leadership of the Salvatorian College therefore, should develop a collegial environment that will in turn create a Christ-centred community of teachers, pupils and parents. In their attempt to do this, the leadership of Salvatorian College hold regular meetings to discuss strategies and school issues. Heads of departments collaborate with the curriculum team to implement best practices and monitor and evaluate progress. Workshops for parents are organised every year as a way of communicating to them the core mission of the school. In the school the basic structures are there to enable the school community to collaborate in their task of educating the pupils in the spirit of our founder.

The major challenge for the school leadership is how to make sure that, in the midst of declining numbers of Salvatorian fathers and brothers in the school, the

Salvatorian charism is not lost. How can the leadership communicate to the lay teachers, pupils and parents the priorities, values and Salvatorian charism? Because of the shortage of members in the British Salvatorian province, the society doesn't have anyone who is part of staff. Hence the influence of the Salvatorian charism among students is low, this can be seen because in recent years the Salvatorians have not received any student from the school joining the society as it used to get some years ago.

Also the fall in number of Catholic teachers is another challenge mentioned by the Head teacher. 'The Salvatorian Charism can be undermined by the recruitment of staff who may not have a Catholic faith or who may belong to other world faith communities.' In addition a decrease in the number of Catholic pupils leads to a diminishing focus on the Catholic traditional and articulating the charism. This was supported by the Head who said 'there is also the concern that an increase in the number of pupils who are not Catholic may have on diluting the religious identity of the school.' Not only that but also an increasingly non practising Catholic laity among staff and pupils make terms of commitment not easy to impart. As the Congregation for Catholic Education on *Lay Catholic in School* notified 'students should see in their teachers the Christian attitude and behaviour that is often so conspicuously absent from the secular atmosphere in which they live.' (1982:n.32) The Chaplain added that 'secularist policies of both central and local government make a uniquely Catholic identity difficult to keep.'

Like other Catholic schools, the tension is evident today in an increasingly competitive school market, and the hope to be judged outstanding by Ofsted. There is

a danger of trying to strive to make a school outstanding in secular terms while forgetting the charism and mission of the founders. This dilemma raises the question of whether school leaders will work to maintain the integrity of Catholic schooling values, or the Salvatorian charism and commitments in the new market place for education. As the school respond to contemporary market values, and to the issues of institutional survival which it generates, a conflict of values is likely to occur (Grace; 1995:161). Grace acknowledges that in maintaining a vision-related, mission-related, values-related approach to leadership there will be tensions that emerge from this. He admits that staying true to the school's mission is becoming more difficult than it was in the past, stating that it has become more demanding. (Grace; 2002:432-434)

There is tension for the school leaders in achieving mission integrity while maintaining Salvatorian charism. Leaders must fulfil the mission of the Church alongside the development of academic skills and knowledge. The gospel of Matthew exemplifies this tension in the answer of Jesus to the Pharisees. Jesus said, 'render therefore to Caesar the things are Caesar's and to God the things that are God's.' (Matthew 22:15-21)

Grace (in Hayes and Gearon; 2002) shows the tension for Catholic school leaders in England, claiming that:

'market forces and market values in education ... institutional survival and financial solvency are threatening the historical mission and values of Catholic schooling.'

(Grace; 2006: 6)

Furthermore, he challenges how Catholic leaders can respond by asking, 'if calculation and personal advantage is necessary for survival in the market, how can

Catholic schools remain faithful to values and solidarity, community and the common good? (Grace; 2001:497)

In this point Grace elaborates more by saying that nowadays education has become like a commodity in which you have to compete:

‘Catholic schools in England face challenges in the future from a new culture of education which at its worst, involves the commodification of education, the marketization of school cultures and processes and the celebration of an ethic of individual and autonomous success, regardless of the fate of other schools. This culture is given precedence over material success, where education is seen as a service and not a product, and where notions of the common good and of the wellbeing of community institutions take precedence over self-interest.’

(Grace; 2002:7)

Grace (2002) identified this dilemma faced by school leaders when he comments that:

‘the moral and professional dilemma that is currently facing Catholic head teachers.... is the recognition that competitive market culture in schooling is making it much more difficult to be in the service of the poor, the troublesome, the alienated and the powerless.’

(Grace, 2002:8)

Grace (2013) gave seven challenges facing Catholic school leaders in a globalised and increasingly secular world: Spiritual capital, missionary integrity, the common good, partnership in Education, Formation, Vocations and Catholic Servant Leadership. Grace (1995) presents another challenge to Catholic values presented by an increasingly secular and consumer-driven culture which have produced additional dilemmas and tensions for leaders in Catholic schools.

‘Catholic school leaders could find themselves in a situation of fundamental conflict between the commitments of their distinctive educational mission (as expressed in school mission statements) and the current requirements and imperatives for institutional success and effectiveness and even of basic institutional survival.’

(Grace; 2002:124)

Gallagher (2007) points out that *The Common Good* (1996) presents the same question when it criticises the:

Market philosophy....because in a mainly market-driven system the individual good is being realised at the expense of the common good. The pursuit of excellence is intrinsically good when it is seen as an integral part of the spiritual quest and not simply as a matter of competitive league tables. Competition is, of itself, neither good nor evil, but when it is used to brand children or schools in a way which limits their freedom or potential, it is damaging to human flourishing.’

(Gallagher; 2007:13)

The document *The Religious Dimension in a Catholic School* (1988) pinpoints the density of the dilemmas facing Catholic school leaders:

‘The responsibility of a Catholic school is enormous and complex. It must respect and obey the laws that define methods, programmes, structures etc, and at the same it must fulfil its own educational goals by blending human culture with the message of salvation into a connected programme.’

(*The Religious Dimension in a Catholic School*; 1988:24)

As Catholic school leaders, the Salvatorian College leadership must acknowledge the values of the secular world, while maintaining the distinctive Christian principles. As some scholars in U.S.A proposed that:

‘Catholic educators must struggle to discern the valuable contributions of this larger, secular culture, while maintaining fidelity to the religious ideals that have vitalized Catholic schools since Vatican II. Such openness with roots inevitably creates organisational tension and dilemmas.’

(Bryk et al; 1993:334-335)

Another challenge is grouping students between the gifted and talented. This is contrary to Catholic Church which teaches that every child is gifted and talented. In the Common Good in Education, the Catholic Bishops’ Conference of England and Wales (1996:6) draw attention to the dignity of the human person: ‘Every human being is made in the image of God.....’ Furthermore, it points out that is important that all people are valued: All have God-given gifts. (Catholic Bishops’ Conference of England and Wales; 1996:16)

It must be emphasised, however, that academic standards are central to Catholic distinctiveness. In a presentation to the International Network of Catholic Education Gregory Pope, Deputy Director of the Catholic Education Service (CES), stated that the adoption of a standards-driven political agenda reflects the Church’s own approach towards education, as the Bishops of England and Wales reminded us:

‘The Catholic Church in England and Wales is rightly proud of the high academic standards achieved in so many Catholic schools. However it is aware that some schools fall short of the standard expected by both Government and Church (cf. Can. 806 §2). Therefore the Bishops’ Conference mandates the CES to develop strategies alongside Diocesan authorities and within the wider Catholic sector to ensure that Catholic Schools in difficulty can be helped to improve rapidly so as to offer an excellent Catholic education to our children.’

(CBCEW; 2011:1)

Pope went on to claim that the aim of the CES is to ensure that our schools excel not only in the spiritual life which they offer to our children, but also in the academic success which they provide. The CES has, in fact, established a Standards Working Group chaired by Dr Anne Bamford. It is recognised that the CES do not necessarily hold the expertise centrally but rather call on the expertise in the world of Catholic education. Pope went on to clarify that the role of the CES is sometimes one of leadership and providing a strong voice for Catholic education and sometimes it is one of facilitation and support. (Gregory Pope; 2012:3)

Furthermore, there is tension between considering teaching as a profession and as a vocation. Some teachers take teaching as a profession. Therefore they only care to teach their lessons and not caring about other student's businesses like spiritual life. Even when school leadership try to encourage them to perform better, they think it is the duty of Chaplain to deal with the spiritual matters, failing to recognise that promoting spiritual and moral development is a whole school issue rather than the preserve of the RE Department.

CHAPTER FIVE

5. CONCLUSION

5.1 Introduction

This dissertation has endeavoured to determine the extent to which the Salvatorian charism is still evident and relevant in Salvatorian College. In order to accomplish this goal, a survey of the essential and distinctive elements of Salvatorian charism, spirituality, identity and mission was made, interviews were conducted to the Head Teacher and school Chaplain. Below is the summary of the research findings and the literature reviewed and conclusions that can be drawn from them. Not only that but also, the recommendations are given on how to improve the present situation.

5.2 Summary of Findings

I began by defining the term Charism. I then outlined the Salvatorian charism, spirituality, identity and mission. The short history of the Society of the Divine Saviour, an account of leadership in Catholic schools, sacramental perspective, collaborative ministry and challenges to maintaining of Salvatorian charism are given. In the current climate, responsibility for the maintenance of the Salvatorian charism in Salvatorian College rests in the hands of lay people due to the decline of religious in Salvatorian schools. So, from an ecclesiological perspective, collaborative ministry as demonstrated in the documents of Vatican II and sacramentality, which is the modelling our ministry on that of Christ, are critical in this context.

A classification of interviews, documentary analysis of a Section 48 inspection, college development plan and college's mission materials was presented. After that the leadership challenges in maintaining Catholic education principles and Salvatorian charism were given. The challenges facing the Salvatorian college leadership are not different from other Catholic schools. Grace (2013) gave seven challenges facing Catholic school leaders in a globalised and increasingly secular world: Spiritual capital, missionary integrity, the common good, and partnership in Education, Formation, Vocations and Catholic Servant Leadership. Grace (1995) presents another challenge to Catholic values presented by an increasingly secular and consumer-driven culture which have produced additional dilemmas and tensions for leaders in Catholic schools:

‘Catholic school leaders could find themselves in a situation of fundamental conflict between the commitments of their distinctive educational mission (as expressed in school mission statements) and the current requirements and imperatives for institutional success and effectiveness and even of basis institutional survival.’

(Grace; 2002:124)

In the remaining concluding remarks I will focus on the two significant aspects of the literature review in the context of the research question: the Salvatorian charism and collaborative ministry.

5.2.1 The Salvatorian Charism

My observation showed that the leadership of Salvatorian College and their staff despite the declining number of Salvatorian brothers and fathers in the school are committed to the maintenance and promotion of the Salvatorian charism. They do

this by remembering to celebrate important feast days of the society especially the founder's day and to continue to provide quality and holistic education for boys in the line of the society today as Fr. Francis taught. In spite of the challenges they face the school is trying its level best to live the mission and charism of the Society of the Divine Saviour. Section 48 (2014) report proved that 'prayer and worship are increasingly central to the daily life of the college community. There is a growing awareness among staff and pupils of the importance of a distinctive Catholic ethos to underpin the work of supporting the flourishing of the pupils.'

Interviewees also confirmed that many of the teachers have supported the core purpose, charism and mission of the Salvatorian fathers and brothers and strive to use the holistic approach to education by encouraging the development of gifts and talents of the pupils and involving them in the learning process. However, there is some evidence that to some teachers the spiritual development of the students is not an obvious priority. Due to this the Gospel values are not well distinctively modelled to the pupils by some staff. Following this the Chaplain pointed out that some pupils and staff have a little knowledge about the Salvatorian founder and his charism. He thought that 'some staff struggle to understand the Catholic ethos, so are at a loss when thinking of the Salvatorian charism.' This worrying situation need to be looked at, in order to make sure that the school community understands properly the Salvatorian mission and charism. Critical observation is needed because if the charism is not obvious to all in the school community, upholding it will be difficult.

5.2.2 Collaborative Ministry

In actual fact, though one participant indicated that the leadership style in the school is hierarchical, the other interviewee implied that the spirit of collaboration is evident and practiced as the school leadership endeavour to involve staff, supporting staff, pupils and parents in the decision making process. My analysis of the school documents shows that though the structure of the school' administration may be hierarchical; the leadership operate an invitational type of leadership where the talents and gifts of individuals in the school community are employed for the general good of the school community. The Head teacher assured me that he is striving to build the successful school with the help of other staff. The head teacher claimed that , with the support of the governors, staff, pupils and parents and the wider community, 'I can provide an outstanding educational experience, based on Catholic principles and values which matches individual pupil attainment and is publicly accountable, affirmed and validated.'

5.3 Recommendations

This concluding chapter will make some practical recommendation as to how the leadership of the Salvatorian College can ensure that the charism and Salvatorian spirit remains evident and relevant. Therefore, in order to safeguard the distinctive charism of the Salvatorian in the school the following can be carried out:

- 1) The first recommendation relates with Lydon's idea relation to the Salesian Pastoral Support Team. (Lydon: 2009)The order should do more to help the school leadership to empower teachers, parents and pupils to express the

charism in new and radical ways to meet contemporary needs. Lydon gave another example of the Sisters of Mercy who also introduced a similar pattern of formation. The order should help the school by organising formation programmes for teachers in relation to the distinctive charism.

- 2) Based on the evidence of the responses given by the school Chaplain on the question how faithfully he thought the college lives out the Salvatorian charism. He said more pictures, symbols and images of the founder and the Society of the Divine Saviour should be displayed in school buildings and corridors. This will help pupils and teachers to become familiar of the Salvatorian charism, mission and activities. The Chaplain requested the school to have more 'historical items of the College's past and many of the uniquely Salvatorian aspects such as pictures of the founder.'
- 3) Based on documentary analysis evidence the school should do more to support and resource education and celebrate liturgies in a meaningful and participative way to ensure that all Salvatorian feasts especially our founder's day on 16th June is observed and celebrated every year. The Section 48 report suggested what the school should do to develop further the Catholic life of the school. It indicated that 'support is needed for staff in leading common worship, prayer, assemblies, and in familiarisation with the Catholic tradition and Salvatorian charism.' It would be necessary to introduce an organized training programme for teachers and pupils in order to maintain the influence of the Salvatorian charism. This was advocated by Grace (2002:238) when

listed examples of congregations which have organised programmes of formation for their successors as Head teachers and teachers.

- 4) The school leadership should encourage some pupils to attend the Salvatorian international youth day in June, 2016 in Poland before attending the World youth International day. This might be a good occasion to learn and experience the Salvatorian charism.
- 5) The school should arrange regular visits to our mother house in Rome and to visit other Salvatorian schools in the world. During interviews, the Chaplain admitted the school is not connected with other Salvatorian schools in the world. 'We are not really involved with other Salvatorian schools throughout the world.' This model has been adopted by several other religious orders.
- 6) The leadership can also do more to publicly recognise contributions of colleague staff and of others in the community who have done anything special in keeping the charism by organising more activities where deserving teachers and students are recognised and honoured.

5.4 Concluding Reflection

This dissertation aimed at retrieving the key features of the Charism of Fr. Francis Jordan, the founder of the Society of the Divine Saviour, how is maintained in Salvatorian College. It has attempted to find out how the school is faithful to the founding principles of the Salvatorian Fathers and Brothers. Through interviews and documentary analysis I am convinced that the school is striving to maintain the

Salvatorian charism. Together with the above recommendations these concluding reflections can help to the school leadership:

- 1) The leadership of the school must be careful that they have a healthy and informed understanding of the challenges between their rendering unto Caesar' and their 'rendering unto God'. As John Sullivan clearly puts it, 'Catholic schools should avoid either jumping onto every bandwagon or remaining in an educational ghetto, isolated from current developments, methodologies, and resources' (2011:112)
- 2) More time and energy and imagination must be put into the spiritual development of teachers, parents and pupils. The willingness of the staff to continue to promote the Salvatorian charism must be seized by the school leadership as an opportunity to forge plans and programmes in order that the core purpose of the order to make God known and Jesus whom he has sent will be reflected in the day to day operation of the school's programs. 'The school must be a community whose values are communicated through the interpersonal and sincere relationships of its members.' (1977:30)
- 3) School leadership should continue to explore more creative ways of making the outreach programme relevant to the needs of the disadvantaged in the locality. By this act, the school will continue to bring the faith tradition into dialogue with ordinary worldly education. The leadership team needs to '...identify and lay down the conditions necessary for it to fulfil its mission.' (1977:64)

I was inspired by the results of this study, I was also aware that this was not a truly comprehensive study. Due to the limitation of time I have taken one Salvatorian school as a sample and also I have interviewed few people. As a result of this study and my reflection since completing it, I feel it would be valuable for others to extend this research to a greater number of Head Teachers and Chaplains from more Salvatorian schools. It would also be worthwhile extending the number of leadership concepts and theories explored.

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